

Yì 易 Transmission

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Preface. Transmission genealogies in Shǐ Jì are confined to the traditions which Sǐmǎ Tán himself had studied: those who taught the Yì and the descendants of Lǎudǐ.¹ The former offers problems for those who view the Yì as a Jōu (if not a Shāng) text. I here reproduce Tán's list for its interest as a living Hàn tradition about the matter.

List. Assuming the Karlgren module of 40 years per transmission generation, and taking as our base year the appointment of Yáng Hív as 中大夫 in the period 元朔 (0128-0123; say 0125),² an honor which seems unlikely for a man less than 50, the names on Tán's list (SJ 67 5/2211), from which we must eliminate Confucius as a pious fiction and his alleged disciple Shāng Jyù 商瞿 as a pious invention,³ and the year in which they might have succeeded to a previous master, work out as follows:

- 0385 Han Bi 駢臂 (子弘) of Chǔ⁴
- 0345 Chyáu Pi 矯疵 (子庸) of Jyāng-dūng 江東⁵
- 0305 Jōu Shǔ 周豎 (子家) of Yēn
- 0265 Gwāng Yǔ 光羽 (子乘) of Chún'yǔ 淳于⁶
- 0225 Tyén Hív 田何 (子莊) of Chí⁷
- 0185 Wáng Túng 王同 (子中) of Dūng-wǔ 東武⁸
- 0145 Yáng Hív 楊何 of Dž-chwān 菑川⁹

That is, the pedigree of the Yì as Tán knew it did not go back beyond the 04c. By way of confirmation, it is in the 04c (the Dzwǒ Jwàn) that the Yì is first quoted.¹⁰ As for the geographical affinities of the Yì, they are with the non-Sinitic coastal-riverine area.

¹Listed in SJ 67 (5/2211) and 63 (5/214f), respectively..

²SJ 121 (6/3127), written by Chyēn rather than Tán, puts this at Ywān-gwāng 元光元年 or 0134. If so, add 9 to the numbers in the above table. The effect on Yì history is slight.

³See Brooks **Analects** 41 (ap LY 7:17) and 278, respectively.

⁴Presumably the capital of Chǔ, which at this point was Yǐng.

⁵Eastern Chǔ, from which Syàng Yǔ drew his soldiers (SJ 7 1/336). In 0345, Chǔ had not yet moved its capital there (this happened after 0278). In the 04c, trigram analysis was worked out, a finesse that appears in the Dzwǒ Jwàn during its Chí period; see Brooks **Heaven** 70-71.

⁶A non-Sinitic area west of Chí and near Yēn, so study with a Yēn master is plausible. Compare Chún'yǔ Kūn, who had a career as a philosopher in the Jì-syà establishment of Chí.

⁷SJ 121 6/3127 consistently reports that the rise of Hàn fell in the tenure of Tyén Hív.

⁸In eastern Chí.

⁹In central Chí, near the capital.

¹⁰Some DJ quotes *not* associated with “Jōu” vary somewhat from our present text; for a different reading of these much-studied quotes, see Wilhelm **Oracles**.

Tán. Szmǎ Tán studied the Yì with Yáng Hǔ, probably in the early days of Wǔ-dì's reign, most likely after Yáng Hǔ had received his capital appointment, which would have brought the two together (Tán had been appointed Grand Astrology 太史 early in that reign). This late Yì study had little effect on Tán's understanding of history. More constitutive was Tán's study of Dàuist theory¹¹ with the Master Hwáng 黃生 who debated dynastic transitions with the Confucian Ywǎn Gù 轅固 of Chí before Hàn Jǐng-dì (r 0156-0141). In that debate, Ywǎn Gù aroused the ire of Empress Dòu by speaking slightingly of the Dàuist texts which she revered, and was shut in the pen of a vicious boar, but was rescued when Jǐng-dì, who leaned toward Confucianism, arranged for him to be given a knife with which he slew the boar. Probably shortly after this (not before 0147¹² and perhaps in that year), Jǐng-dì appointed Ywǎn Gù to a Senior Tutorship at a safe non-capital location. The debate might not implausibly have been in 0147, shortly before the accession of Wǔ-dì. Tán's own Dàuist studies will have been earlier, most probably in the early years of Wǔn-dì (r 0179-0157), when the vogue for court Dàuism (with Empress Dòu's backing) was new and strong.

Among those after Yáng Hǔ who are said in SJ 121 to have attained eminence due to their knowledge of the Yì are Jímwò Chǐng 即墨成 of Chí and Hǐng Hú 衡胡 of Jyǔ 莒.¹³ The surname Jímwò indicates origin in that place, and both Jímwò and Jyǔ are non-Sinitic places. The early association of the Yì with non-Sinitic elements in the culture thus seems to continue in the period to which the Shǐ Jì bears witness. The other strong association of Yì learning is with Chí, an association which has endured.¹⁴

Works Cited

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¹¹The original term is 道論 (SJ 130 6/3288).

¹²Loewe **Biographical** 663.

¹³SJ 121 6/3127.

¹⁴We need only mention Láu Nǎi-sywǎn, the teacher of Richard Wilhelm.